

Publication No.

133

The Martyrdom of
Guru Arjan Dev Ji



Published by
SIKH MISSIONARY COLLEGE (REGD.)
LUDHIANA

The Martyrdom of Guru Arjan Dev Ji

Available at :

SIKH MISSIONARY COLLEGE (REGD.)

1051/14, Field Ganj, Ludhiana – 141 008. Phone : 0161-2663452

Delhi Sub-Office : C-135, Mansarovar Garden,
New Delhi-110015 Ph. : 011-25413986

Jalandhar Office : Kanwar Satnam Singh Charitable Complex,
Model House Road, Basti Sheikh, Jalandhar – 144 002. Ph. : 0181-2430547

Jammu Sub Office : 36, Gurudwara Singh Sabha Complex, Sector-2,
Guru Nanak Nagar, Jammu. Ph. :0191-2439489

Website : www.sikhmissionarycollege.net

E-mail : smcludh@satyam.net.in

Laser Typesetting by : Surjit Computers, Jalandhar. Ph. : 0181-2203346

Printed at : Bright Printers, Jalandhar. Ph. : 0181-2292202

The Martyrdom of Guru Arjan Dev Ji

“The Sikhs surely have created history but has not recorded it.” This is what Prof. Habib of Aligarh Muslim University had said after he had studied the glowing history of Sikhs studied with jewels of episodes of varying hue and shine. The statement of Prof. Habib bring to surface two major axioms, First—about the splendour of Sikh history and second—inability of the Sikhs coupled with their carelessness about its recording and preaching in order to make others aware of their heritage.

The determination and stability that the followers of this religion have shown through their history is certainly unique and unparallel. The use of such torturous methods as boiling in hot water, bearing hot sand on naked body, tolerating cutting of body with sharp teeth of a saw, a hoe, death on the Christian wheels and plucking of flesh from the body with hot pincers and plucker and so on could not reduce the devotion and love of the Sikhs for their religion and religious ideology. The members of other religions of the world managed to spread their not so strong religious philosophy in the world on the strength of an odd martyr that they could produce. But alas! despite endowed with rich heritage and history strewn with martyrs, we could not reach it to the people outside, we even failed to propagate and preach the great universal principles of Guru Nanak's philosophy.

For some reasons or the other, we have been neglecting writing our own history. As a result we failed to reach our

lofty principles, philanthropic deeds and lives of sacrifices to the world at large. Scholars of other religions wrote our history but in parts and patches or recorded some information about Sikhs and Sikhism in their own writings. The writings of contemporary muslim writers need judicious sifting to arrive at the truth, and this is no mean task. Many of these scholars are fanatics, partial and bigots. Therefore highly sharp discriminatory intelligence is needed to separate cheese and chalk from their writings. The Hindu writers have not been any different. Not only the contemporary Hindu writers, the modern writers are equally equipped with this particular traits. One often realises that they are neither bigot nor are opponents of Sikhism. They are often seen praising Sikhism. Leaving some exceptional writers, others are seen indulging in unfavourable writings. In their hearts of heart, they make every effort to prove that Sikhism is a part of Hinduism or at best a sect of them. They try to project Sikh Gurus and other noble men in the Hindu mould. Right from the beginning, they have been opposing the free and independent existence of Sikhism. They have not been accomplishing this task openly as enemy but as impersonators, a devotee or an admirer.

Let us now talk about Western writers. Without going into details, it is stated that even their writings cannot be accepted blindfoldedly as authentic. There are variety of writers among them. Some collected and prepared their material on hearsay and without going into the detailed analysis or verifications had their books published. Such information is mostly never true. Many of them wrote their books with a biased attitude as if the contemporary Sikh political power was against or a threat to the occupation policy of the western countries. Their writings were greatly influenced by the imaginary episodes, realities and ideologies

prevalent before their arrival in the country.

The Sikh writers have been worst than all of them. There are some amongst them who possess scholarship and research aptitude for name sake but show tremendous devotion. In normal course, devotion is blind. Although devotion is an essential element of religion, yet it demands a sense of discrimination. Very often, blind faith leads people into the blind alley. Many of them have written episodes in praise of Sikh personalities with intent to raising their image sky high. On deep study and analysis, one finds that they bloat the magnificent personalities of Guru Sahibs baselessly. Such episodes are neither in consonance with the philosophy given in *Gurbani* nor prove on the touchstone of history. Without appropriate knowledge of Sikh tenets, their writings have acquired elements of Brahminism unwittingly.

Unless an authentic historical account is published by a central and universally accepted organisation, one will have to sift the events recorded and available in various historical books with critical eye and wisdom.

The martyrdom of Guru Arjan Dev Ji was perpetrated with what heart shaking and pathetic tortures and with what determination and stability of mind had he borne the torture is not only an exemplary event of our religious history but unique and matchless in the world history too. The tortures perpetrated on him by keeping him starved, putting him in hot/boiling water and bearing the burning sand on his body and then keeping him in cold water of river Ravi and all such acts carried out on him for four-five days are really pathetic and heart shaking. The calmness, determination and stability of mind shown by Satguru Ji is amazing. The

scholars are unanimous in their views about the severeness of tortures and high calibre determination of Satguru Ji but have divergent views on events and reasons leading to the gory martyrdom. Some display total lack of knowledge while in others, their communal attitude and bigotry is evident. Some have distorted the facts purposely, while others have copied the erstwhile writings blindly. Some events are man made and imaginary where as certain events had surely taken place. But their relationship with martyrdom is certainly not as has been associated and described.

Where has each writer gone off the truth will render this article very big and voluminous. We shall however analyse and dwell on the actual reasons of martyrdom. In the process, we shall describe some contemporary events with a view to arrive at the truth pertaining to the martyrdom and those persons or/and communities organizations who had a hand in the gory cause.

The basic cause of the martyrdom was the rulers who were being led by bigot and eccentric Muslims headed by Sheikh Ahmad Sirhindi (1561-1624), also called ***Mujadid-Alif-Sani***. We shall describe the role played by him and his Nakshbandi Movement who had become very influential. The role that its preachings played as well as the involvement of Jahangir will be discussed. The references made in ***Tuzak-i-Jahangiri*** cannot be ignored. What has been passed on from one generation to the other regarding Chandu can also not be set aside. The desire of Sikh *Sangat* wanting Guru Arjan Dev Ji to reject the relationship of Chandu's daughter has its own significance. Brahminism had become very intolerant of Sikhs prosperity and glory. They were intolerant and highly disturbed with the acquired fame of Sikhism since the days of Satguru Amardas Ji. They

started this resistance through social and communal pressure. The societal and brotherhood position of Brahmanism started dwindling with every passing day. Direct opposition was not in their power any more. They resorted to lodging complaints with the rulers. These killers of righteousness and selfish people found Mahesh Das a Brahmin and a handy man in the royal court. He is famous by the name of Birbal. Although he was killed in a battle before the martyrdom of Guru Arjan Dev Ji, he was responsible for building up an anti Sikh tirade during his life time. The canonisation of Bani in the form of Sri Adi Granth also created many direct and indirect opponents. Neither Brahmin nor Maulana's could bear the lustre of its well defined principles. At the same time, not only Yogism but hollow ideology and substandard life lived by members of other religions and cults were well exposed in Sri Adi Granth. Thus their tall claims of great ideology were well flogged and thrashed. Beside the resistance of these communities and cults many other impediments came into operation which were meaningless. These impediments came in the shape of some contemporary Bhagats named Kahna, Peeloo, Chhajju and Hussain. The compositions of only those pious souls had been recorded in the Adi Granth whose total ideology was in consonance with that of Guru Nanak Dev Ji. The above stated Bhagats were unable to fulfil the requisite standard to find a place in the holy compilation. Therefore, it was natural for them to feel anguished. Bhagat Kahna also enjoyed certain amount of political favours. Others did their best to spread hate for the Sikhs. Those who could reach the royal court definitely instigated the ruling class as necessary. The Sikhs faced their opposition too.

Prithi Chand who was most anxious but grossly

incapable of acquiring the pious and grand seat of Guru Nanak, left no stone unturned in opposing Guru Arjan Dev Ji. This despite the fact that he was elder brother of Guru Arjan Dev Ji.

In short every cult, organisation or community opposed the religion of Guru Nanak, in their own way, for their own interest and the power they enjoyed in the society. Since all these opponents were harbouring deep rooted enmity in their hearts, they could do no more than generating ill will in the minds of contemporary rulers. At their individual or organisational level, they could not have caused much harm to the Sikhs. Even social boycott does not produce the desired result very often. The most effective way would be to have a tirade launched by the rulers on the enemy with all their power. Therefore, they too commenced instigating the power of the country against Guru Arjan Dev Ji for perpetrating serious oppression, tyranny and sin on him. It ultimately resulted in the martyrdom of Guru Arjan Dev Ji.

Satguru Nanak Dev Ji not only spread the ideology of his new and simple religion in India effectively but even beyond the boundaries of this country. Reaching many parts of Asia, Middle East, Africa and Europe. Writings of non Sikh scholars reveal that Guru Nanak initiated nearly three crores (30 million) people into Sikh brotherhood. This included many scholars, kings and other religious teachers/leaders. He established preaching centres at many places. These were known by the name of *Sangat*. Guru Angad Dev Ji and Guru Amar Das Ji handled and organised the preaching very deftly. Beside increase in the Sikh population, the system of preaching acquired a firm hold and footings resulting in great prosperity in its spread.

By the time of Guru Amar Das Ji, the influence of Sikhism had spread so vastly that he appointed 22 preachers (Manjidars) covering a vast area of North-North West of India for the spread of Sikhism. These preachers were virtually role models for the people. Therefore they had to be good in all aspects. Lakhs of people from other religions came into the fold of Sikh brotherhood. Many amongst them were Muslims who belonged to the ruling class. A *Manjidar* named Allah Yaar Khan was one such person who had a vast area under his preaching jurisdiction. Muslims who had converted to Sikhism took it as a matter of pride to spread Sikh faith amongst the people. Barring the high caste section of Hindu society, others were getting inclined more and more towards Sikhism.

Chak Ram Das which later became the city of Amritsar became a hub of religious activities right from the times of Guru Ram Das Ji. Since the area of preaching had spread even more and it was becoming more and more difficult for *Manjidars*, Guru Ram Das Ji appointed *Sewadars* who had sound knowledge of Sikhism and of noble disposition to function as *Masand*. This word carried great respect, though in later years, it acquired ugly meanings as a result of nefarious activities of some *Masands*. These office bearers were also responsible for reaching the offerings of the devotees to the Guru. These offerings which were one tenth of their earnings were called '*Daswandh*'. It used to be spent on such projects which provided comfort to the society and helped in propagation of Sikhism.

The preaching had increased substantially during the period of Guru Arjan Dev Ji. Bhai Gurdas, Bhai Manjh, Bhai Behlo, Bhai Kalyana, Bhai Tilaka, Bhai Langah, Bhai Bohru, Bhai Pridhi Chand, Bhai Jetha, Bhai Pirana etc. had

spread Sikhism in their own way. During his tour of Doaba, the Governor of Jalandhar Sayyad Amin Khan was so much impressed by the tenets of Sikhism that he not only adopted them but made a specific request to Satguru Ji to establish a centre of Sikhism in his area. Soon a centre by the name of Kartarpur (Jalandhar) came up there. Such religious leaders as Wazir Khan Darbari and Sain Mian Mir became devotees of Guru Ji. The ever increasing influence of Sikhism started hurting the eyes of other religionists. In reality, the Sikh tenets were very attractive, simple with universal appeal and almost every one was attracted to them to some extent. Secondly the life style of Guru Sahib had impressed all and sundry very much. The other religions and cults had so many weaknesses that people were conveniently getting out of them and entering Sikh brotherhood. As a result high caste Hindus and specially Brahmins became staunch opponents of Sikhism. On the other hand, it had also thwarted and impeded the Muslim plan of Islamisation of the country. Some Muslims too had joined the Sikh brotherhood.

The social and religious principles of Islam have been such that they consider establishment of an Islamic rule as their religious duty. Countries which were governed by Non-Muslims rulers were considered enemy by them.

For the first time, Emperor Akbar did some constructive work in the direction of establishing universally acceptable social and political structure in his kingdom. In that century, the Islamic prosperity was taking such a shape that infused the idea of making India the hub of all Islamic Political activities. He considered himself as the potential Islamic leader of the world. With this in mind, he read a Khutba of his name the right of which belonged to Khalifat-e-Islam.

Some objectionable elements entered into this *Khutba* enraging the fundamental Muslims. The contents of the *Khutba* were that Akbar praised the Almighty who blessed him with this Kingdom. He has even granted him the boon of wisdom and power. God has asked him to follow the path of justice and by His grace all feelings of injustice have disappeared from his mind.

The fundamental and narrow minded Muslims became agitated on these views of Akbar. The universally accepted view of the Muslims was to establish Islamic rule under one roof. No non-Muslim nation should be permitted to prosper. The elements of Justice and impartiality in his policy had made fundamental Muslims against the king.

Fundamentalism was part of Islam since the days of Hazrat Mohammad Sahib. But out of the holy 'Quoran' had emerged the Sufi cult. Mansoor, a protagonist of Sufi cult had to face the fundamentalist of Islam in the beginning of the tenth century. As a result he was put on the cross for talking against the tenets of Islam. As a consequence, they modified their policy of preaching and propagating their principles. Despite some major differences between them and Muslim, they have to be accepted as part of Islam. Their expulsion out of Islam does not sound logical in any way. Sufi elders like Sheikh Muhi-ud-din Iban-e-Arbi and Sheikh Shahabud-din Suharawardy who appeared in thirteenth century added more glory and grandeur to Sufism.

Abul Fazal (1551-1602) the famous courtier of Akbar has mentioned in his book *Ainey Akbari* that there were fourteen sects of Sufis in India during his time. These were called *Silsilahs*. It is generally believed that these sects had no differences on principles amongst them, only the means

separated them. Sheikh Farid Sahib whose compositions are recorded in Sri Guru Granth Sahib belonged to *Chishti Silsilah* of Sufism. There were famous seminary of *Chishti* and *Suharawardy Silsilah* at many places in India. Sikhism had a very close association and cordial relationship with Sufism. But Sheikh Ahmad Sarhindi not only brought basic differences in the principles of Sufism but introduced fundamentalism in Islam to such an extent that a direct confrontation resulted with Sikhs. Different seminaries of Sufism harboured different means and practices for realisation of God. *Suharawardy* sect believed that adherence to the basic code of conduct of Islam(*Sharah*) is essential for acquiring divine knowledge. *Chishti* scholars were not in agreement with this view. Purification of mind was considered the right path of acquiring knowledge and not the shackles of *Sharah*. Noble and sacrificing souls like Sain Mian Mir and Pir Budhu Shah who had great love for Sikhism belonged to *Chishti* sect. Both these *Silsilahs* were present in India at that time. They had their origin in Iran (Persia) and were the advocates of peaceful preaching in India.

During the last days of Emperor Akbar, another Sufi sect had sneaked into India from Turan, Khawaja Baki Billa was at the head of this *Silsilah*. This sect is known by the name of *Nakshbandi*. Khawaja Baki Billa was born in 1564 at Kabul. He roamed about at a number of pilgrim places to acquire knowledge on Islam and established contacts with a large number of Sufi saints. In Bukhara, he met Khawaja Amkangi of *Nakshbandi* who sent him to India to spread his gospel. He preached his gospel for five-six years and expired in 1603 in Delhi. Khawaja Baki Billa was of the strong view that use of political power is mandatory for the spread of religious principles and ideology. Therefore close contacts with Nawabs and Kings are essential for spread

of Islam. His views are confirmed by the letters that he wrote to Sheikh Farid Bukhari who later became known as Nawab Murtaza Khan. Sheikh Ahmad Sarhindi Mujadid Alfthani was born in 1561 at Sirhind in the house of Sheikh Abdul Ahad. He received education at the hands of famous scholars of the time. In 1599 while proceeding on a Haji pilgrim, he met Khawaja Baki Billa at Delhi. He became his ardent follower. Baki Billa mentioned about his proposal of making Sirhind as a centre of preaching with a view to intensify his preaching activities. Khawaja Baki Billa was much impressed by the sharpness of mind and ability to impress others—two rare qualities held by Sheikh Ahmad Sirhindi. By the last years of Akbar's life, Sheikh Farid Bukhari (Nawab Murtaza Khan) had established himself as an influential and strong courtier in the court of Emperor Akbar. Being a devotee of Khawaja Baki Billa, he *ipso facto* became devoted to Sheikh Ahmad Sirhindi.

Jahangir was born in the house of Akbar on 30th August 1561. As he grew up, he developed a strong desire to sit on the throne of India one day. Akbar had ruled India for almost five decades and this long period was not to the liking of Jahangir. He was keen that his father should die soon to enable him reign. As it is, the courtiers had known that Akbar was not appreciative of many habits of Jahangir. Therefore the Emperor was not inclined to make him his successor. Instead he wanted to handover his kingdom to his grandson Khusro who was son of Jahangir.

It is also said that in 1591 Jahangir had arranged to poison Akbar to finish him early but the Emperor survived after remaining ill for sometimes. In 1601, Jahangir had even revolted but did not succeed. Using his political acumen, Jahangir patched up with his father, at least outwardly.

However the fear of his son Khusro succeeding emperor Akbar remained in his mind. Therefore he was farsighted in his approach and dealings. Jahangir was not a staunch Muslim. His sole aim was to occupy the throne of India. So, whatever faction of the court he could win favour of, he was keen to establish cordial relationship with them.

By now the influence of Sheikh Ahmad Sirhindi on many courtiers of Akbar was evident and it was on the increase with every passing day. The fundamentalists were not in agreement with Akbar's policy of impartiality. Prince Khusro whose ideology was no different than his grandfather could not have found favour with them either. Whatever may have been the views of Jahangir, he was sure that the staunch Muslims could be won over for help by giving them an assurance of implementation of their policies. The most influential amongst the courtier was Sheikh Bukhari whose all activities were guided by Sheikh Ahmad Sarhindi.

How much worried was Jahangir to consolidate his position can be assessed from the fact that he had even won over the padre who had come from Goa. He deceived them so much that they started believing Jahangir to be a Christian in his heart of hearts and will become a Christian as soon as he becomes a king. Elizabeth, the queen of England had sent some of her officials to establish trade with India. They visited Agra. Akbar wanted to pitch them against Portuguese but sensing their utility at a future time, Jahangir got them permission to do trade between the two countries.

In order to understand the involvement of Sheikh Ahmed Sirhindi in the martyrdom of Guru Arjan Dev Ji, it would be useful to study and refer to 'Maktoobat-e-Imam-e-Rabani a

compilation of news reports.

In one of his letters he states that there is no greater and more pious service for Islam in India than killing of cows; because the Hindus can be insulted and made bereft of any inspiration by such acts.

Yet another letter says that the respect and glory of Islam lies in the fact that infidels are disgraced and degraded. He who shows attachment or association with infidels impedes the progress and prosperity of Islam. This attachment or association extends not only to showing them respect but also to enrol them in their society or other social organisations, share their company and even talking to them. This must be avoided. Infact they should be treated with contempt and shooed away like dogs.

In one of his letters to Sheikh Farid Bukhari, Sheikh Ahmad writes that it is my fond wish that these Hindus who are the enemy of Allah and holy prophet (Hazrat Mohammad Sahib) should be ill treated with impunity. They should be insulted and shown total contempt. There is no better way of pleasing God than holding these despicable people in utter humiliation. This must be acknowledged with determination.

While preparing for a campaign on Kangra, Sheikh Ahmed wrote to Sheikh Farid Bukhari in which he disclosed his bigoted policy that the idols in the temples of Kangra which are considered God by the people without valid reasons should be insulted and corrupted to the maximum limit. The believers of these false Gods must be ruined badly. Physical weakness and cold climate is impeding my (Sheikh Ahmad's) ability to come there personally and spit on them (the idols). He would consider it an act pious and

of religious-significance.

In yet another letter to Sheikh Farid Bhukari, he wrote that respect of Islam lay in degradation of the falsehood. The *Jazia* tax was primarily aimed at insulting the Hindus. Even a small favour extended to the infidels harm the Islam. Very often people ignore this basic truth and thus cause harm to Islam. (This is a reference to Akbar's policy of tolerance).

Commenting about the non levy of *Jazia*, he writes that Hindus have now been given undesired respect in the royal court. (He was much disturbed by Akbar's policies.)

In a letter written to one of his servant Hirdey Ram, the Sheikh says..., "Ram and Krishan who are considered worthy of worship by Hindus are menial people of God. Use your intelligence and do not follow your ancestors blindly and unwisely. It is a matter of shame that the creator of cosmos should be addressed by the names of Ram and Krishan. It is like addressing an Emperor as Sweeper. It is no respect of his. To consider Ram and Rehman alike is foolishness."

The foregoing statements leave no doubt about the views, objective and inclinations of Sheikh Ahmad Sirhindi. He wanted entire India to come under the canopy of Islam and considered use of power and force legitimate in achievement of his aim. He held that the use of force was valid even according to Islamic tenets. He was much disturbed at the approach adopted by Emperor Akbar who was not in favour of using political power for enforcing and enhancement of Islam in India. By 1604, certain amount of rapport developed between Akbar and Jahangir. As a result, Akbar had agreed to Jahangir becoming the king after him.

However certain courtiers still held a latent belief that at the time of his death, Akbar would instate his grandson Khusro on the throne. Even Sheikh Ahmad was very conscious of this development. He was well aware that if Khusro succeed his grandfather, he will also follow the same policies as had been practiced by Akbar.

Even Jahangir was not a trustworthy Muslim for Sheikh Ahmad Sirhindi. He used to drink five litres of wine everyday. The Christian padres were hopeful of intense preaching activities once Jahangir succeeded King Akbar. However they were highly disappointed. Being a profligate, Sheikh Ahmad did not repose much confidence in him. All the same, assessing Jahangir's weakness in the court, Sheikh Ahmad with his foresight created a position of advantage for himself and made out a plan for his benefit. People like Khan-e-Azam Azeem Koka and Raja Man Singh were openly against Jahangir and favoured Khusro as successor of Akbar. Jahangir could only strengthen his claim and potential if he could become the favourite of fundamentalist courtiers whose all activities were planned and controlled by Sheikh Ahmad Sirhindi. Books like 'Akbar and Jesuits'. 'Akbar' by Smith, Hayat-e-Mujjadad of Muhammad Farman and 'History of Jahangir' of Beni Prashad throw much light on the fact that Sheikh Ahmad Sirhindi took full advantage of the situation through Sheikh Farid Bukhari and helped Jahangir to the throne after making him agree to his conditions. The main accord was that Jahangir will give up or will not adhere to the policies followed by his father; and that he will use all his political resources for the prosperity and progress of Islam. He will leave no stones unturned for suppressing anti Islamic elements and ensure their annihilation.

Sheikh was bent upon using royal power and resources for propagation of Islam and annihilation of the infidels or non-believers. In many of his letters, he has referred to the ideology of a leading *Pir* of *Nakshbandi* sect named Khawaja Obaidulah Abrar in which he has stated that if we were to stick to *Piri* (religious life), then *Pirs* would never have found any followers or disciples. All would have become their disciples. But our task is to protect Muslims from the cruel non believers and not to increase or enlarge the family of *Pirs*. And to accomplish this task, use of force of the ruling king is a must. Therefore our main aim is to harness the political/state power by establishing close rapports with the men who matter in the hierarchy and use it for prosperity of Islam.

Sheikh Ahmed Sirhandi was a staunch follower of this policy. When he succeeded in making Jahangir the king, of course with the active help of Sheikh Farid Bukhari and many other devotees of the Kings court, and he honoured Jahangir with the adjective of 'King of Islam', his sentiments at his achievements are recorded in letter No. 47 of *Maktubat-e-Imam-e-Rabani*. This letter was addressed to Sheikh Farid Bukhari.

He writes that the news of the death of Akbar who did not believe in the supremacy of Islam and the 'King of Islam' occupying the throne was heard by true Muslims with great pleasure and enthusiasm. Everyone resolved that the 'King of Islam' be extended full support so that Islam can be spread and propagated to the maximum.

Akbar died at Agra on 17th October 1605. As soon as Jahangir sat on the throne, his son Khusro decided to exercise his statesmanship. He made a compromise with

Raja Man Singh, his opponent. To please Khusro, he gave him a sum of rupees one lakh immediately so that he could do up the palace of Agra Fort. In a way, he had interned Khusro in Agra Fort and reduced his power to nought. Khusro was understanding all the developments. He was much disturbed. To be the master of Moghul Kingdom in India was his aim. On 6th April, 1606, he absconded from Agra towards Punjab and North-Western provinces in order to muster full support of his sympathisers to help him revolt against Jahangir. He added to his military strength at Mathura and Delhi. He headed for Lahore but before he could reach there, a loyal commander of Jahangir took possession of Lahore Fort. Despite a seige for nine days, he could not manage to evict the enemy and occupy it. By now, a strong garrison of Jahangir reached Lahore. Khusro left the seige as it was and fled towards Kabul. He was caught alongwith his associates by the royal soldiers on 27th April, 1606 while crossing river Chenab. Arrested, he was brought to Lahore. During the entire episode, Sheikh Farid Bukhari was right at the heels of Khusro. He was being followed by the Army led by Jahangir.

As soon as Jahangir reached Lahore, he rounded up all those who had extended help to Khusro and awarded them severe punishments. Hussain Beg and Abdul Rehman, two close associates of Khusro were sewn alive in raw hide of cow and killed. Bodies/heads of few others were hung on the main entrance doors of the city. Rajoo and Amba two notorious characters of the city indulged in arson and loot but they were caught. Rajoo was sentenced to death by hanging while Amba was fined a sum of rupees one lakh and fifteen thousands. Those who displayed loyalty to Jahangir were suitably rewarded with promotions and kind. For Saving the fort of Lahore, Sheikh Farid Bukhari was

awarded the title of 'Murtaza Khan'. Jahangir was in Lahore by 28th April 1606 while Khusro had also been brought to Lahore as a prisoner on 1st May 1606, All his associates were punished within a couple of days.

The foregoing establishes that Sheikh Farid Bukhari not only helped Jahangir in procuring Delhi throne but he had suppressed Khusro's revolt too. In the six months period from 17th October 1605 to 06 April 1606 when Khusro had escaped from Agra, Murtaza Khan (Sheikh Farid Bukhari) had achieved much needed closeness with Jahangir to have his design implemented.

As has been stated, that the obdurate Muslim fundamentalists had the leadership of Sheikh Ahmed Sirhindi. One phase of his scheme had ended successfully that had brought him much closer to Jahangir and even created fair amount of influence on him. He was convinced that all promises received from Jahangir at the time of helping him can be persued vigorously. The main promise was to use the state power for prosperity of Islam and suppression of non-muslim subjects.

For quite sometimes, Sheikh Ahmed Sirhindi was not too happy at the progress and prosperity of Sikh faith. Because of its simple and straight forward principles coupled with the divine personality of Guru Arjan Dev Ji was making inroads into the minds of other religionists. Not only many Hindus but a good number of Muslims too had entered into Sikhism.

Sikhism had struck a telling blow on the caste system. The Islamic preachings of *Sakhi Sarvar* had been rendered non effective by the Sikh preaching centre of Taran Taaran. Emperor Akbar too was highly impressed by the Sikh

philosophy. The famine of 1597 in Punjab had caused much loss of life due to various epidemics. According to the writings of Noorul Huq, the streets of Lahore were littered with corpses. No medical help or caring the ailments was coming forth. Guru Arjan Dev Ji true to his nature of compassion and goodness spent eight months in Lahore in the service of destitutes. He served them day and night. He reached food and medicine to the needy people. This gesture coupled with the tradition of *Langar* and *Sangat* became major causes of prosperity of Sikhism.

Under the prevailing conditions who could have bothered about Sheikh Ahmad who was bent upon bringing entire country in the fold of Islam. He well understood the fact that with the presence of Guru Arjan Dev Ji, it was difficult to achieve their aim. Therefore he shared his views with Sheikh Farid Bukhari and even suggested certain actions to overcome the hurdle.

With the liquidation of all helpers of Khusro by the first week of May 1606, Jahangir had now ended all potential threat to his rule. All the anger that he harboured for Khusro's associates was well known to everyone by now.

Taking advantage of the developments, the evil minded duo of Sheikh Ahmed Sirhindi and Sheikh Farid Bukhari hit upon a plan and lodged a fake complaint about Guru Arjan Dev Ji with Emperor Jahangir on 23rd May 1606. The allegations made against Guru Ji was that he had provided shelter and help to the escaping Khusro when he was passing through Goindwal so that he could confront Jahangir. Khusro was blessed with all the good wishes for his success and anointed with a saffron mark on his forehead by way of blessings and benediction. This fake

fable was created to enrage Jahangir and ensure a verdict against Guru Ji for torturous death like other alleged supporters of Khusro.

In reality, at no time had Khusro met Guru Arjan Dev Ji since Jahangir occupied the Delhi throne. The complaint was made on 23rd May 1606 when nearly 27 days earlier Jahangir himself had passed through Goindwal in pursuit of Khusro. Anyone who was found or believed to have assisted Khusro some way or the other was punished there and then. But he had received no complaint of this nature at or around Goindwal nor did it reach him from any other source from 26th April to 22nd May 1606. How could any complaint have reached him when there had never been any association between the two. Searching through some contemporary writings, one finds that Guru Ji was not present in Goindwal when Khusro is believed to have passed through. He was in Tarn Taaran. Some later writers have connected this event with Tarn Taaran, which is baseless. The truth has been stated above that it was a conspiracy of Sheikh Ahmad Sirhindi and Sheikh Farid Bukhari to incite Jahangir against Guru Ji. With the active propagation of Sikh ideology by Satguru Ji, the fond dream of Sheikh Ahmed Sirhindi could never have been fulfilled. Thus Guru Arjan Dev Ji was considered most ardent opponent of Islam. The cooked up complaint that Khusro was helped by Guru Arjan Dev Ji coupled with the promise that Jahangir had made in ensuring the prosperity of Islam was enough to cause anger and anguish in the mind of Jahangir. Action against Guru Ji would not only assuage the feeling of revenge on part of Jahangir for helping Khusro but would also generate a feeling of contentment and elation for the narrow minded bigot fundamentalist Muslims.

The complaint against Guru Ji though totally false and baseless created a significant reaction in the mind of Jahangir. All this reaction is recorded in his book ***Tuzak-e- Jahangiri***. A line out of the recording needs critical analysis. Leaving aside the baseless allegation made in the complaint, some other statements cannot be branded untrue but deserve a very thorough probing and analysis in order to reach the reality. This is what Jahangir has written in his book ***Tuzak-e-Jahangiri***.

There lived a Hindu named Guru Arjan in the garb of a *Pir* and elderly man in the town of Goindwal on the bank of river Beas. He had entangled many gullible Hindus and a few stupid Muslims in his dragnet of spirituality, piety and code of conduct, and was considered by them a holyman. People used to address him as Guru. People from all walks of life and all directions would come and express their unflinching faith and devotion on him. His shop had been active for the last three four generations. For a long time, I have been contemplating that this shop of falsehood be shut or that Guru should be brought into the fold of Islam.

During this time Khusro too had crossed the river. Ignorant and despicable Khusro decided to enjoy his closeness. So he went and camped in Guru's seminary. Khusro met him and narrated many false stories. The Guru made a saffron mark of consecration on his forehead with one finger, which the Hindus call as *Tilak*. This is considered auspicious by them. When I heard this information and since I had known their falsehood previously, I ordered that he be brought before me. He and his family should be entrusted to Murtaza Khan and all his property be confiscated. He ordered that he be done to death under political laws and perpetrated the punishment under the rule of *Yaasan*.

From the above reference, the following points must be well understood :

1. Guru Arjan Dev Ji was not a Hindu. He had his own

complete and independent faith. But at the time of Islam's entry into India, Hinduism had confronted them and this is what they saw all around. Therefore, considering him to be anti Muslim, he has written Guru Arjan Dev Ji to be a Hindu.

2. The writings of Jahangir confirms and acknowledges our early statement that a very large number of Hindus had adopted Sikh faith and way of life (The writer of Dabistan-e-Mazahib has accepted that the strength of Sikhs increased during the period of every Guru. By the time of Guru Arjan Dev Ji, this number had increased by manifold. There were very few towns where one could not find Sikhs.)

3. The view is also confirmed by the writings of Jahangir that many Muslims too had become Sikhs. It is another matter that because of his narrow mindedness he was calling them stupid and ignorant fools.

4. It confirms that Guru Arjan Dev Ji was a known personality of the time whose fame had spread all over.

5. Many Sikhs would visit *Guru Darbar* from far off places. The kingdom set by Guru Nanak was ever on ascendancy.

6. Sikhs had unflinching and total faith on Guru Sahib. Their devotion was infallible.

7. Since Jahangir had come under the influence of Sheikh Ahmad Sarhindi, he had given the proof of being a 'King of Islam'. That narrow minded bigot calls the only true house of the world as 'Shop of falsehood'.

8. He was fully aware of the promises made to Sheikh Bukhari and fundamentalist Muslims before occupying the

throne. These promises pertained to crushing the existence of non-Muslims infidels. He has clearly acknowledged that he had been contemplating closing this shop of falsehood for long. This possibly is considered the main reason of the martyrdom of Guru Arjan Dev Ji.

9. The complaint that Khusro had met Guru Arjan Dev Ji who had helped and blessed him with success clearly finds a mention in his writings. The complaint said that Khusro met Guru Arjan Dev Ji at Goindwal on the bank of river Beas. He sought help and blessings from Gururji. Since Gururji was not in Goindwal in those days, the whole episode appears like a conspiracy.

10. It has been stated that Gururji applied a consecration mark of saffron with his finger on the forehead of Khusro. He confirms that Hindus call it *Tilak* and consider it auspicious. A little analysis would establish how false this statement is. We have established that Khusro had never met Gururji ever since Jahangir occupied the throne. Therefore the incident of applying *Tilak* and blessing Khusro becomes baseless. Humayun and Akbar had often visited Sikh Gurus during their time of reign and no indications are available anywhere in history that Guru Sahibs had applied consecration marks on their forehead or for that matter any other Nawab or man of repute. Such fake and hollow traditions had never been part of Guru's house. His writing that Hindus consider it auspicious makes the conspiratorial complaint more conspicuous. What had Guru Sahib to do whether Hindus consider anything good or bad? No Satguru Ji had acknowledged that he was a Hindu nor had they introduced and accepted any Hindu tradition, custom, rites and ritual in *Gurmat*. While including the line of Kabir Ji's hymn *But pooj(i) pooj(i) hindu mûey turk mûey sir nâee*,....he

knew that both Brahmin and Maulanas, the religious leaders of both communities will certainly feel anguished. But in revealing the light of truth, he had never bothered to please Hindus or Muslims. The auspicious or inauspicious ideology has been totally rejected and condemned by Sikh religion. So it is evident that the story of Khusro meeting with Guru Arjan Dev Ji was the figment of imagination of someone in order to entrap Guru Arjan Dev Ji in a conspiracy.

11. No one other than the king could have given an award of punishment of *Yasaan* for a religious leader like Guru Arjan Dev Ji who was so much loved and respected both by Hindus and Muslims alike. Jahangir has acknowledged having issued such an order that entailed death sentence through unprecedented torture. This was highly unjust, cruel and totally opposing the truth.

12. The gory order of torturous death was implemented through Murtaza Khan, an ardent admirer and disciple of Sheikh Ahmand Sirhindi. He was bestowed with the title of Murtaza Khan for his services to the king in saving his throne.

According to the above royal decree, Guru Ji was summoned to Lahore. He was arrested and tortured as had been planned. Cruelty was perpetrated on him for many days. He was kept hungry, boiled in hot water container. He was made to sit on hot plates. Hot sand was poured on his head and body. His whole body was blistered. After four days of continuous torture, he was put into cold water of river Ravi in order to hurt him more. The body having gone weak gave in and he achieved martyrdom.

In bearing the cruelty, torture and gory treatment at

utmost physical discomfort, and by remaining calm and composed, and in the will of God, Satguru Ji taught a practical lesson to his Sikhs for upholding truth and righteousness, willingly even at the cost of their lives. This event also paved way for further and unimpeded progress and prosperity of Sikhism. The struggle against cruelty, tyranny and oppression that the later Sikhs had to wage was clearly motivated by the light house like martyrdom of Guru Arjan Dev Ji, his determination, stability of faith and mind and courage of conviction.

So, in the martyrdom of Guru Arjan Dev Ji, one person who would have been highly pleased amongst the staunch, bigot fundamentalist was Sheikh Ahmad Sirhindi. He did not keep his happiness hidden. In letter No. 193 of *Maktubate-Imam-Rabani* he shared his inner feelings of pleasure and ecstasy with his principal disciple Sheikh Bukhari. It is a living specimen and example of his attitude towards non-Muslims. This is what he had felt then :

“The death of the infidel of Goindwal (Guru Arjan Dev Ji) is one of our big achievement and victory. This has caused an ignominious defeat on hateful Hindus. Whatever way & reason he had been killed, it has caused big loss to the non-believers. It is to the advantage of the entire Muslim community. Before the murder of this infidel (Guru Arjan Dev Ji) I had a very good dream where I saw that Emperor Jahangir had crushed the head of falsehood. There is no doubt that this infidel was the main leader of the non-religious and infidel community.”

The contents of this letter expose the following truths that would certainly help understand the long lasting Sikh struggle in the history of Punjab.

1. Sheikh Ahmed Sirhindi was the cruel soul at the back of the martyrdom of Guru Arjan Dev Ji.

2. Sheikh Ahmad was highly communal, fundamentalist, narrow-minded and jealous person.

3. His singular aim was to spread Islam in whole of the country.

4. According to his philosophy permitting any other religion to live and thrive was against the principles of Islam.

5. Guru Arjan Dev Ji was perhaps the stumbling block in the path of his grand designs. Such was the firm belief of the Sheikh. As it turned out to be the impediment in the preaching efforts of Islam at the hands of Sheikh Ahmed and manifold progress that the Sikh religion made in the near future was the outcome of Guru Arjan Dev Ji's martyrdom.

6. The failure of Sheikh to counter the Sikh movement with all his effort of preaching Islam and his baseless allegations, conspiracy and pretensions also surface from the above letter. Under these pretensions, Sheikh Ahmed prepared the plan to expose Guru Arjan Dev Ji to the wrath of ruling power.

7. On the success of his grand design, Sheikh Ahmed felt extremely happy. This way mainly due to his envy towards Guru Sahib.

From the foregoing narrative, it is proved beyond doubt that Sheikh Ahmed Sirhindi had a very active role to play in the martyrdom of Guru Arjan Dev Ji. He used Sheikh Farid Bukhari–Murtaza Khan in fulfillment of his nefarious designs and objectives. He was actively assisted by all the fundamental and eccentric Muslim disciples. Even king Jahangir had a significant role in the martyrdom. Who was

well assisted by Sheikh Farid Bukhari in achieving his fond dream of occupying Delhi throne. Rigging up the story of Guru Arjan Dev Ji helping Khusro was also the work of two devil like minds of Sheikh Ahmed Sirhindi and Sheikh Farid Bukhari.

Beside the hands of these two narrow minded eccentrics, a few other Muslims of their ilk and Jahangir, there were a few other evil minded people with anti-Sikh stance. They used all their unethical and unscrupulous means in opposing Guru Arjan Dev Ji and his Sikh movement. Their actions and approach was highly mean at time. Let us discuss these personalities and their deeds in brief.

1. Brahmin

Brahminism is very ancient and influential sect of Hinduism. Its basic principles are very ancient and strong. It also provide glimpses of spiritualism. It had some spiritual personalities as well. Write from the beginning, some anti religious elements made an entry into its rank and file that every wise and impartial person started viewing it with hatred.

By creating caste based differences amongst the society, they created a division of high and low human beings. This resulted into turbulence in the social order. The religious life of the people was so much infected with hypocrisy, suspicion and doubt that shook the base of religion. Different sections of society were imposed with weird rites and customs of varying magnitude in the name of religion by the Brahmins that would fetch them maximum wealth by way of charity and in alms, without doing any work.

They had not just imposed rites related to the birth, death, learning and marriage but also drafted such customs and traditions that would ensure them luxurious life at the cost of their followers. To justify his ill gotten money and make it legitimate, he preached very strange arguments. Even holy and noble souls like Bhagat Kabir Ji could not help feeling anguished at the cruel dragnet that they had woven around for fulfilment of their selfish interests :

***Hum goroo tum guâr gusâi janam janam rakhvârey.
Kabhoon n pâri(i) utâr(i) charâihau
kaaisey khasm hamârey.***

(Page 482)

Anyone who raised the voice of truth, who would expose Brahmin's evil designs and one who would help others get out of the dragnet of Brahmin became the target of his anger. It is difficult to count the number of faiths and cults which had been gobbled up by Brahminism as a result of its dangerous intentions and conduct. The example of annihilation of Buddhism from India is well known in the history. When Sikhism presented its view point based on sound arguments on various aspects of religion, an exodus of people broke the shackles of Brahminism to come into Sikh fold. Sikhism freed them from idol worship and visiting various rivers for bathing by exposing them to the true form of God head. It taught them the path of worshipping Lord with true love, piety of character, nobility and doing good to the entire humanity regardless of caste, creed, colour, gender, religion etc. They introduced the concept of one brotherhood instead of caste based divisions of society. Sikhism made a concerted effort to free the people from the believes of impiety on account of birth and death in a family, fasting, *Yag* and *hom*, incantations and wearing/ use of amulets, new moon and full moon being auspicious days, good and bad omens, the piety of first day of the

month of Indian calendar (Sangrand) and many other futile customs. The strength of the followers of Brahminism started dwindling and it had direct impact on his earnings. Brahmin was never courageous and brave. With his long evil vision and nefarious schemes, he was ever interested in causing harm to his opponents. In order to harm any faith, three methods could be employed by him. Firstly, cause situation that would result in confrontation with the state; Secondly, poison ears of other religionists and generate a state of discord with them. Thirdly, generate rift and discord amongst the followers of the religion and make its teachings dubious, doubtful and ineffective. Even the preachers of Islam a well established religion the world over could not help making the following comments.

***Yeh deeney hajazee kâ bebâk berhâ,
n jehoon mein atkâ n sehoon mein thehrâ.
Kîey pâ jisney they sâton samunder,
Voh doobâ dahâney mein Gangâ ke â kar.***

In the twenty first century, Brahminism is adopting many other evil schemes to end Sikhism. But in the times of Guru Arjan Dev Ji, they had no other means of sowing a rift in the Guru's house except by slander and back biting. Their degraded deeds and low tendencies are subject of reminder in the daily *kirtan* of the Sikhs and are vehemently opposed :

***Manas khâney kareh niwaj.
Chhurî wagâin(i) tin gal(i) tâg.
Tin ghar(i) brahman pooreh nâd.
Unah bhe âveh ôi sâd.
Koorhî râs(i) koorhâ vâpâr(u).
Koorh bol(i) kareh âhâr(u).
Saram dharam kâ derâ door(i).
Nanak koorh(u) rahiâ bharpoor(i).***

(Page 471)

Right in the times of Guru Nanak, caste proud Khatris

and Brahmins had started opposing Sikhism. And without fear or remorse, Sikhism faced the challenges and exposed their evil designs. With the commencement of *Langar*, the ghost of untouchability created by Brahmin was also searching for a shelter for itself. Both Guru Angad Dev Ji and Guru Amar Das Ji took the institution of *Langar* to new heights and used it to spread the gospel of Sikhism. It had caused sleepless nights to the Brahmin. They reached their baseless complaints up to Emperor Akbar. They used the services of Mahesh Das who was a courtier of Akbar. Mahesh Das tried to instigate the ruling fraternity against the Sikhs. Datu Ji son of Guru Angad Dev Ji was brought from Khadoor to lodge his grievances with the king. Prithi Chand was encouraged to rise against Guru Arjan Dev Ji. It was natural for the followers of Brahminism to feel envy and grudge against Sikhism. But they did not have the courage to take up cudgels with Sikhs. Weak as they were, they could only manage to do what ever they were capable of. The big slander that they made with the rulers against the Sikhs was that anti Islamic thoughts have been recorded in Guru Granth Sahib and are being preached. They also complained that even Brahminism has not been spared. Akbar had good association with Sikhs since the day Guru Amar Das Ji took up the mantle of Sikhs. He was well aware of the ideology of Sikhs. He had heard the holy compositions earlier. But having heard perpetual complaints and slander of the people for over three years, he decided to visit Goindwal Sahib and meet Guru Arjan Dev Ji on his way to Delhi from Lahore after attending to the problems of severe famine and draught in Punjab. He heard many compositions and hymns and was much impressed by the ideology of Sikhism. He expressed his desire to do service for the Sikh *Sangat* and people attached to Guru's house in general. By the recommendations and motivation of Guru

Ji, he excused the revenue of many farmers who suffered due to draught conditions. Unfortunately Brahmins could not succeed in their aim. In 1598, Akbar went back to Agra and did not come to Punjab thereafter. He died in 1605. During the life time of Akbar, Brahmins could not succeed in their motive, but after his death, they became active again. With Jahangir on the throne, the conditions had changed a lot. Under the influence of Sheikh Ahmad Sirhandi and Sheikh Farid Bukhari he had started a campaign of degradation of Hindus and Sikhs. Brahmins could now use the weapon of divide and rule. They instigated Datu Ji and Prithi Chand and this increased their differences with Guru's house.

All the same whatever way could they oppose Guru Arjan Dev Ji, they left no stone unturned. What else could they have done? For centuries they had lived a parasitic life by imposing such rites and rituals on gullible Hindus who were caught in the web of *Amavas*, *Poornima*, *Sangrand*, *Ashtami*, *Ekadashi* and so on. Their source of income had dried up making them suffer economically. Constant preaching and propagation of *Gurbani* had weaned away the simple folks from these parasites.

2. Mahesh Das

This man who was born in 1528 has no parallel in the Indian history. He proved unrivalled in every respect. This man was in the service of Bhagwan Das, the Raja of Jaipur. He was a staunch brahmin with all the traits of brahminism, very sharp minded and quick to respond. A niece of Raja Bhagwan Das was married with Emperor Akbar in 1562 much to the lowering of prestige and esteem of caste proud Hindus. Mahesh Das too found his way to the court of Emperor Akbar. He became famous by the name of Birbal.

Being a staunch Brahmin, Birbal, was much disturbed by the propagation of Sikhism. The only support at higher place for those who too were feeling distressed at the ever increasing progress of Sikhs was Birbal. He was a conduit for reaching slanders and backbiting of Brahmins to the ears of the king. He made concerted efforts in poisoning the ears of the king against *Gurbani* and the institution of *Langar*. He had an active hand in instigating Prithi Chand. But to their dismay and ill luck, they could make no adverse impression on the king. The king remained an ardent admirer of Sikh religion.

In 1585, Akbar sent Zain Khan and Birbal to suppress the rise of Pathans beyond Peshawar. Birbal could write and recite poetry. He had adequate knowledge of singing and was an adept in narrating jokes and anecdotes. But to send him to the battle was a bit too much for him. It required one to fight and not indulge in pranks and gimmicry. Having gone on this campaign, he did not return alive. He died in 1586. Thus a conduit of brahmins use for reaching their slander to the king dried up. Prithi Chand too became bereft of a fast friend who was always involved in his evil designs and deeds.

3. The Seat of Sakhi Sarvar

As has been mentioned earlier, Sikhism had become very popular during the times of Guru Arjan Dev Ji. There was no town or city where the devotees of Guru Nanak Dev Ji did not reside. But we must also remember that Islam too had spread in many areas and was still spreading. There were many reasons for this. Before the advent of Moghuls, five dynasties of Pathans had ruled in India who had been using their power to some extent for the spread of Islam. In short the reign of Muslim Kings had been in existence

in India for a very long time—almost five centuries. It had a long and deep impact of Islam in India. Many kings were helping the cause of Islam by levying *Jazia* and other restrictions and pressures. Another cause for the spread of Islam was the weakness of principles of Brahminism. If the caste based division and untouchability is removed from the Brahminical faith, its shape and form will change. Infact Brahminism cannot be separated from the killer disease of untouchability and caste divide. Let us see what the sacred books of Brahminism has to say on this subject :

(a) Being born out of the feet, if a *Shudra* says harsh words to Brahmins, Khatri or Vaish, the king should have his tongue cut off.

(b) If a *Shudra* calls any high caste person by name and harshly, the king should fix a ten finger long red hot nail in his mouth. If a *Shudra* on the strength of his wisdom dares sermonise a Brahmin on matters religion, the king should put heated oil in his mouth and ears. No *Shudra* is entitled to preach religion howsoever wise he may be.

(c) If ever a *Shudra* becomes capable of hording wealth he should not be permitted to do so, because once rich he can cause trouble for the high castes.

(d) If a *Shudra* compares any part of his body with that of a high caste person, the king should have his that part amputated.

(e) If a Brahmin dies with the food served to him by a *Shudra*, the Brahmin would then be born as a dog or a pig of the village.

(f) If a *Shudra* takes milk of a *kapil* cow or read words of the Vedas, he will go to hell.

(g) With *Shudras* served food in his stomach, if a Brahmin cohabits, the offspring born out of such union should be considered a *Shudra*.

(h) By accepting food from a *Shudra*, a Brahmin will be born seven times as a dog, eight times as a vulture and nine times as a pig.

(i) Do not let a *Shudra's* wisdom grow. Keep him ignorant of religious knowledge. Do not educate him on the philosophy of fasting. Such a person who imparts such knowledge will also be thrown into hell alongwith the *Shudra*.

(j) Do not advice a *Shudra*. Do not give him food left out of *hom*. Keep him ignorant of religious education.

(k) Never live in the kingdom of a *Shudra*.

(l) If a Brahmin does anything against the Vedas, he is not at fault. He has the ability to burn away all the accusations as the fire burns everything and a woman is blemishless even if she cohabits with any other man.

(m) If a Brahmin wishes to till land and become a farmer, he can acquire any area of it. Since he is the master of the Universe, no revenue need be taken from him.

(n) A characterless and immoral Brahmin is also worthy of respect and worship. If a *Shudra* is highly moral and bears high character, he is not fit to be respected.

(o) If a Brahmin is caught red handed stealing, he should not be punished for theft because it was due to negligence of the king that a Brahmin felt compelled to steal to escape hunger.

(p) Whether he is a scholar or an idiot, a Brahmin must always be regarded as a god.

(q) Though ignorant and bereft of morality, a Brahmin is still worthy of service. On the contrary even if a *Shudra* is well informed and full of virtues, he cannot be extended any respect.

These and many such like sermons were not just items of adorations of their religious scriptures and other writings but the history shows he had created a society commensurate with these teachings and sermons. The section of society called *Shudra* was ill treated for centuries. They were meted out with inhuman treatment. And after perpetual degradation, when the *Shudras* converted to Islam and found a new born respect and equal status in the Muslim society, it was natural that more and more *Shudras* joined the Islamic brotherhood. The obvious weakness in the principles of Brahminism had made the task of conversion to Islam more convenient. The third reason for extra ordinary increase in the Muslim population was very effective preaching methods employed by the saints, *pirs*, *faqirs* and holymen of Islam. Beside the Sufi sects of Chisti, Suharawardy and Nakshbandi, *Sakhi Sarvar* sect was very active too. Let us know a little more about them.

The seat of this sect is located about five miles to the East of Taran Taaran at a place called Pakhoke. This is the seat of Sheikh Fatteh, which was famous by the name of *Sakhi Sarvar*. Its influence was experienced all over Punjab,

whether *Malwa*, *Doaba* or *Majha*.

Their preaching technique was matchless. They had adopted the middle path for conversion of Hindus into Islam, instead of quick but harsh method. Their first step was to make a Hindu a devotee of Sheikh Fatteh. Many Hindus soon started considering Sheikh Fatteh as a great holy man. The *faquirs* of the cult would never force or insist on Hindus leaving their festivals and auspicious days immediately. They were so clever in their approach that on the holy days of the Hindus, they would even go and worship Brahmins and even give him alms. At the same time, they would cook *Kheer* (milk and rice cooked together) and make its offering on the seat of Sheikh Fatteh. By the time they become *Sarvarias*, half the task of their conversion was complete.

As has been stated, this seat was right in the middle of *Majha* region near Taran Taaran. The low caste people had already become his devotees. During the times of Guru Patishah Ji, almost all the Jat Hindus west of river Chenab had adopted Islam as a religion. The region between rivers Ravi and Chenab too had accepted Islam in a big way. It however did not have so much influence in the *Doaba* area of rivers Ravi and Beas. Those families of Jat Hindus who had not yet become Muslims completely, they too had become as far as the acceptance of their ideology and brotherhood is concerned. In order to arrest the ever expanding influence of *Sarvarias*, the Sikh preaching centre had been shifted from Kartarpur to Khadur. The main centres of Amritsar and Taran Taaran also came up to end and arrest the ever rising fame of *Sarvarias*. Much of the opposition faced by Sikhs and Guru Amar Das Ji was mainly because of the instigation of *Sarvarias*. Infact the Sikh preaching centre at Taran Taaran was hurting them the

most, because the effective preachings of this centre not only made a large number of *Sarvarias* devotees of Sikhism but also vested them with the responsibilities of preaching Sikhism. Bhai Behlo and Bhai Manjh are two known preachers of the time of Guru Arjan Dev Ji who had detached themselves with the seat of *Sarvarias* for ever. They had well understood that they will not be able to confront the Sikhs in an orderly and direct manner. They adopted some mean tactics. They started generating ill will in the minds of people particularly Jat Hindus against Sikhism. They had prohibited all their followers to perform Sikh customs and traditions. Guru Arjan Dev Ji did not compromise on any aspect and maintained the uniqueness of Sikh religion. So he stood guard against all ingress. Whenever any *Sarvaria* wanted to join the Sikh brotherhood it was necessary for him to destroy all remnants of his attachment with *Sarvar* seat and stop all type of worship of the *Pir*.

Guru Arjan Dev Ji laid the foundation stone of Taran Taaran City and the water reservoir in 1590. The opposition of the *Sarvarias* came to the fore front when the work to brick line the reservoir had commenced. Instigated by them, Amir Din, son of Noor Din the governor of the area took away baked bricks forcibly. Even then the gusto of the Sikh preachings could not be retarded. (It is worth mentioning here that in 1774-75, the mansion of Amir Din was dismantled by the Sikhs under the leadership of S. Budh Singh Faizalpuria and all the baked bricks were removed and fixed in the reservoir of Taran Taaran).

It is amply clear from the foregoing that *Sarvarias* had been offering much resistance to the Sikh preachings and Guru Arjan Dev Ji but they could not succeed in diluting the

effectiveness of its spread in *Majha*, *Malwa* and even *Doaba*. The flag of Guru Nanak's ideology started flying high.

It was no small task to spread Sikhism in the face of such opposition. No one could have done it except Guru Patishah Ji.

4. Kahna, Peelu and other Bhagats

It has been proved by many scholars including Prof. Sahib Singh that the task of safe custody of all compositions and hymns of Guru Sahib had commenced right from the times of Guru Nanak. He had also collected the compositions of Bhagats and kept it with his own compositions. Subsequent Gurus kept on adding their own compositions and handed over the entire collection to their successors. Guru Arjan Dev Ji had himself composed a good amount of *Bani*. He took up the task of compiling the entire *Bani* of Gurus and Bhagats and his own in a definite sequence and had a volume prepared for the guidance of mankind. The spiritual guidance of five Gurus and Bhagats like Kabir, Namdev, Sheikh Farid, Ravidas and so on was now available to the seekers of the truth. The volume has compositions of 34 pious souls including Guru Sahibs. Guru Gobind Singh Ji had added the compositions of Guru Teg Bahadur Ji at a later date. Thus the final version had the compositions of 35 spiritually noble and realised souls.

It would be sufficient to say here (without going into details of Sri Guru Granth Sahib contents) that Sri Guru Granth Sahib is a unique volume of sacred *Bani* of Gurus and other enlightened souls—an equal of which is not obtained in the history of the world. It is a treasure house of knowledge for the spiritual guidance of the entire

mankind. The ideology and philosophy is universal in character. The great scholars of the world have accepted its uniqueness and applicability in all times at all places. This is the opinion of impartial and non-sikh scholars.

Since the declaration of Sri Guru Granth Sahib as eternal Guru of the Sikhs by Sri Guru Gobind Singh Ji, the Sikhs show and observe total reverence, love and respect for it. But the *Gurbani* was even respected in the times of Guru Arjan Dev Ji and it had an exalted status amongst the Sikhs. So much so that Guru Arjan Dev Ji always sat at a lower level than the seat of Sri Guru Granth Sahib.

In our opinion, the compositions of those writers alone could find entry into this volume who could pass two tests on the touchstone of scrutiny. First test was that of truthful living and practical conduct. Those whose deeds were different than what they said could never find entry into this sacred volume. The second was the similarity of ideology. This aspect was essential since the volume contained compositions and views of nearly three dozen holymen : Diverse views and ideology is bound to create confusion in the minds of the followers. And to ensure fulfilment of these mandatory requirements, Guru Ji had to pay heavy price.

Many unauthorised and unauthentic writers made every effort to have their compositions included in this unique volume. Their efforts came to naught. It was natural for these so called holy men to feel aggrieved at their request being turned down. They expressed their grief by vehemently opposing Guru Sahib in every way.

The references of Punjabi Bhagats named Kahna, Peeloo, Chhajju and Shah Hussain approaching Guru *Darbar* are available in the history books. They approached

Guru Sahib for inclusion of their poetic compositions in the sacred volume. Some of these Bhagats had made quite an impression around their respective area and amongst their followers. They had managed to project themselves as revealed souls. As a matter of fact, they did not have much to praise about. Kahna was also a relative of another opponents of Guru's house named Chandu Shah. The pride of his social status was evident from his conduct.

Guru Sahib categorically informed these Bhagats that after examining their compositions, he would be able to tell them whether it could be included in the volume or not. The test would be impartial and based on the two definite postulates. Guru Ji first asked Kahna to recite his composition. He recited the following :

***Ohee re main ohee re.
Jâkao Ved Purân jas gâvai
khoj dekho mat koe re.***

Being in the shadow of Vedantas, Kahna's view was not in consonance with main tenor of *Gurbani*. With ego evident in the composition, it was not fit for acceptance by the Sikhs who had accepted *Gurmat* as a way of life. Guru Sahib stopped Kahna reciting his next line and expressed his inability to place it in the holy volume. Guru Ji then invited Chhajju to recite his composition. He was full of ancient influence on the aspect of women and their status. He said :

Kagad sandî pootrî taoo n triâ nihâr.

Guru Ji found total absence of truth and spiritual reality in this line of Chhajju. He rejected it outrightly. *Gurmat* does not condemn nor degrade women as *Shudra*. *Dhor* (animal), *Ganwar* (idiot) etc. as is done by Hindu ideology.

It has not been compared with a shoe. On the contrary Gurmat says :

Jin(i) jin(i) nâm(u) dhiâiâ tin ke kâj sarey.

The woman who gave birth to great warriors, kings, emperors, scholars, philosophers and saints/sages, it was totally wrong and against Sikh ideology to condemn her by calling her conscious from of *Maya* (mammon)., Whether a woman or a man, the status must be established on the basis of his deeds and goodness that he/she has earned.

Now came the turn of Bhagat Peeloo. He had branded the entire humanity in the gorge of pessimism by the following composition :

***Asân nâlon se bhaley jamdiân mar gaey.
Chikarh pair n borhiâ n alood bhaey.***

Guru Ji advised Peeloo Ji that it had total pessimism and no element of human welfare. It can do nothing to raise the sagging spirits of the people. How can such abnoxious sermon be given to the society. Guru Nanak has called this world “a room of the true Master”. Gurmat philosophy on the subject is as under :

***Dukh(u) nâhî sab(u) sukh(u) hî hai re,
ekai ekî netai.***

***Burâ nahî sab(u) bhalâ hî hai re,
hâr nahî sab jetai.***

(Page 1302)

No recommendations from any quarter could help any composition find an entry into the holy compilation. Shah Hussain understood the basic parameters and realising his weakness, he returned saying the following :

***Chup ve arhiâ chup ve arhiâ
bolan dî nahî jâ ve arhiâ.***

Barring Shah Hussain, all others took it as their insult. Kahna even spoke some ill words against Guru Ji on the strength of his relationship with Chandu Shah. He even made some threatening remarks. Before he could fulfil his nefarious intentions, he died on the way home.

These Bhagats and many more like them and their followers could not have taken up cudgels with Guruji all by themselves. They were weak of intelligence and determination. Which ever way could they oppose they did just that much. Not much was expected of them. Through their followers, they started a preaching campaign of vilification against Sikhs and Guru Sahib. They could also approach the rulers or their courtiers with storeys of slander and vilification against the Sikhs. In short they used all the strength they had to oppose the house of Guru Sahib.

5. Chandu Shah

The name of Chandu Shah has not appeared in Tuzke-Jahangiri or any other contemporary writings. Cunningham, in his 'History of Sikhs', Macauliffe in 'The Sikh Religion' and Forester in his 'Travels' has described Chandu Shah to be Revenue Officer or holding a post of Dewan in the reign of Jahangir carries no weight. They have written what they had heard about it. Our own historians who wrote historical episode in poetry have written what they had heard. Non Indian writers have taken much guidance from these sources. Being hearsay, they are not bereft of pollution, exegeration and misunderstandings. All these had become popular and were in vogue due to absence of concerted research on the subject and/or propagated by other religionists under a planned scheme.

We do not mean that Chandu is not a historic figure.

He surely is, but whatever importance has been given by books life 'Mahima Prakash' he certainly does not deserve it. The life sketch of Khatri that Guru Nanak Dev Ji has traced in *Asa Ki Vaar*; Chandu was a living example of it. Prof. Sahib Singh has described him to be a Khatri of village Rohela of Distt. Gurdaspur who had reached Lahore being in Government service. Many contemporary Khatri's have forsaken their religion and due to long period of slavery under the Muslim rulers, they had forgotten their customs, culture, religion and even language. All their deeds had a stamp of sycophancy.

Chandu Shah sent some Brahmins to find a suitable match for his daughter Sada Kaur. They reached Amritsar and after seeing and approving (Guru) Hargobind son of Guru Arjan Dev Ji, they went and informed Chandu Shah. When he learnt about it, he showed arrogance and described his status in society like a *Chaubara* (upper storey of a house) and that of Guru Sahib as of lower in rank like a brick used in the outlet of roof water. He may have been happy with this relationship innately but out of false sense of high status, he said many ill words. The *Sangat* was not happy at this relationship since they knew the temperaments of Chandu Shah. They sent their view on the subject to Guruji. Guru Sahib always respected the opinion of his *Sangat*. It was not appropriate and befitting to establish a relationship with such a proud and prejudiced person.

Guru Sahib fearlessly rejected the proposal of marriage of his son. Chandu Shah became enemy of the Guru's house. He was beside himself with malice, jealousy, grudge and hatred towards Guru Sahib. Since Chandu Shah was neither a political authority nor a leader of any sort, he could only play that role in the opposition as is done by a traitor,

a mean person and a sychophant. Very often a governmental servant even on a small post but with close relationship with the men who matter can often become a cog in the wheel. Such people can often earn much through bribe and also inflate their ego.

Chandu being an employee of the rulers could fill the minds of the men who mattered with hate enmity and jealousy. He did this task with impunity. He started a campaign of vilification, back biting and slander against Guru Sahib and with concocted stories, he poisoned the ears of the rich and ministers of the king Jahangir. Whosoever was the enemy of the Guru's house became his friend. If someone cannot confront one's opponent independently, it is natural for him to befriend his enemies and put up a joint front to counter his strength.

Bhagat Kahna who was a close relative of Chandu Shah entered into disputation with Guru Ji without any cogent reasons. Since Kahna had died while returning from a meeting with Guru Sahib when he was refused entry into the holy scripture, Chandu attributed his death to Guru's house. He would even pat the back of the Brahmins according to the authority he enjoyed with the rulers. When Prithi Chand, the elder brother of Guru Arjan Dev Ji opposed Guru Sahib openly, Chandu Shah befriended his enemy in order to degrade his enemy. He instigated him against Guru Sahib and helped Prithi Chand in all his nefarious activities.

If we search the pages of Dabistan-e-Mazahib or the records of Jesuits for Chandu Shah or for the fact that failure of Guru Ji to pay the fine imposed by the king would result in his death, even then we may not arrive at cogent and valid historical truth. These are totally under the shadow of

hearsay. All this was the result of a conspiracy of Sheikh Ahmed Sirhindi, Sheikh Farid Bukhari and hypocrite fundamental Muslims.

The statement recorded in Jahangir and the Jesuit's that many rich Hindus appealed before Jahangir to release Guru Sahib even at the payment of 2 lakhs to the king and a rich Hindu offered himself as the surety. (Perhaps Chandu was this rich Hindu). But since Guru Sahib and his well wishers were incapable of paying a sum of rupees two lakhs, he was done to death through tortures. The claim of Dabistan-e-Mazahib that when Guru Ji was brought to Lahore for an offence of praying in favour of Khusro, he was asked to pay a handsome amount of penalty. His failure to pay off led him to his death through tortures. But the self written account of Jahangir (Tuzak-e-Jahangiri) clearly states that he had ordered death of Guru Arjan Dev Ji through *Yaasan* and political punishment. Thus the storey regarding payment of fine becomes baseless. There is no mention of fine or monetary penalty in the writings of Jahangir.

Dr. Ganda Singh the famous Sikh historian found out the baselessness of the fine aspect out of Tuzk-e-Jahangiri. It contains a mention of two other persons named Rajoo and Amba, and this mention is recorded immediately after the royal decree in regard to Guru Arjan Dev Ji. Taking advantage of revolt by Khusro, these two chiefs indulged in arson and loot around Lahore. Jahangir ordered Rajoo to be hanged and fined Amba a sum of rupees one lakh fifteen thousand. Amba was a rich man. Since the verdict of Guru Arjan Dev Ji, Rajoo and Amba was issued the same day and is recorded one after the other, so many schemers made a false propaganda about Guru Sahib. And since these orders have been recorded one after the other in

Tuzak-e-Jahangiri many writers misunderstood the whole episode. This wrong notion persisted even in the minds of writers of Dabistan-e-Mazahab as well as 'Mahima Prakash' written in seventeenth and eighteenth century respectively. 'Mahima Prakash' has only modified the prevalent belief that the suggestion of penalty of two lakhs was made by Chandu Shah.

What ever it may be, there is no doubt that Chandu was a miscreant, cruel and a degraded Khatri much against Guru's house. He indulged in all mischieves within his means so as to cause maximum harm to Guru Sahib. It must be well understood that he was not a very significant person from social or worldly point of view as many writers have held him to be. Rejection of his daughters proposal may have created personal differences with Guru Sahib but not a cause of the martyrdom of Guru Patishah Ji. It is also evident from the records that the king would not have handed over Guru Sahib to Chandu even after taking the penalty amount or after paying the surety amount. Much of these have been spread by the compaigners of vilification perpetrated by Nakshbandi sect. The later scholar have copied the same statements with impunity. All the same, Chandu Shah had always been opposing the Guru's house vehemently.

6. Prithi Chand

Baba Prithi Chand and Baba Mahadev were two elder brother of Guru Arjan Dev Ji. During the period of Guru Ram Das Ji, the administration and external affairs of the *Guru Darbar* were looked after by Baba Prithi Chand. During the course of discharging his duties, he had also increased his ego. Without possessing requisite traits, he had started

feeling himself to be the successor of his father for the divine seat of Guru Nanak. Very often, he would consider himself more intelligent than his father. He was harsh of tongue and jealous at heart. Guru Ram Das Ji had realised that Prithi Chand was totally unfit for *Gur-Gaddi*. Considering (Guru) Arjan Dev Ji to be most suitable for the seat of Guru Nanak, Guru Ram Das Ji passed on the responsibility of the divine seat to him in 1581 in the presence of the *Sangat*. Prithi Chand could not bear this insult. From that moment onward he started bearing grudge against (Guru) Arjan Dev Ji and his father. After a few days, Guru Ram Das Ji breathed his last. Thereafter Baba Prithi Chand started showing increased antagonism and hostility towards Guru Arjan Dev Ji. Incited by the Brahmins & caste proud Khattris, he created quite a scene at the cremation of *Dastar Bandi*. To put an end to the domestic discord, Guru Arjan Dev Ji had the honour bestowed on him instead of himself. Even then he was not satisfied. He considered himself to be the rightful claimant of *Gurgaddi*, which was neither hereditary nor could be obtained by force.

In the hostilities towards Guru Arjan Dev Ji, he indulged in nefarious activities one after the other. Firstly, he started holding court parallel to Guru Arjan Dev Ji and imposed an economic blockade. He would collect all offerings of the devotees himself through his agents and send them to eat in the *Langar* run by Guru Arjan Dev Ji. His agents, henchmen and yesmen would preach ill will against Guru Arjan Dev Ji. Bhai Gurdas Ji and Baba Budha Ji soon took the situation in their hands and established key points on the route of ingress of the devotees where all of them were apprised of the nefarious designs and activities of the traitors of Guru's house. People soon realised the evil designs of Prithi Chand and they stopped patronising his

camp. He could not bear the grandeur and prosperity of Guru's house. Therefore, he maintained his tirade against Guru Arjan Dev Ji.

He established associations with Birbal (Mahesh Chand) who was a courtier of king Akbar. He poisoned the ears of many courtiers against Guru Arjan Dev Ji. He prepared a detailed complaint against him and lodged it with the king. When investigated, all complaints were found fake and frivolous. He was insulted and degraded. He had a big tank and a temple constructed on the model of Harmandir Sahib. in his in-laws village Hehar. He named it as 'Dukh Niwaran'. Even this move did not succeed. Mahesh Das, his close associate got killed in a battle in 1586.

The storm of jealousy in the mind of Prithi Chand may have subsided since Guru Arjan Dev Ji had no issue and he could very well expect the *Gurgaddi* passing on his son Meharvan. But to the dismay of Prithi Chand, it was not to be. In 1595, Guru Arjan Dev Ji's house was blessed with a son. He was named Hargobind who succeeded his father as the sixth Guru. This had upset all the plans and expectations of Prithi Chand and his envy took a violent turn. Prithi Chand could have spent a comfortable life in village Hehar since he had inherited lot of property and land. But how could he pacify his envy? In a fresh bid to end the reign of Guru Arjan Dev Ji, he conspired with Sulhi Khan a Pathan to visit Guru Ka Chak. The conspiracy was for Sulhi Khan to invest Guru ka Chak on the sly and under the pretext of revenue collection, he will ransack Guru's house. (Prithi Chand had befriended Sulhi Khan through Mahesh Chand). Prithi Chand made all the arrangements of welcome for Sulhi Khan and his small garrison at Hehar. Prithi Chand took him to show him his brick kiln outside the

town. As the luck would have it, his horse got scared and it fell in the burning kiln along with its rider—Sulhi Khan. They were reduced to ashes immediately. Prithi Chand did not lose heart. He along with Chandu Shah incited Sulbhi Khan, a nephew of Sulhi Khan to invade Guru ka Chak. This scheme did not work as well because Sulbhi Khan had an altercation with one of his official on the bank of river Beas on matter of payment. He killed Sulbhi Khan there and then.

Prithi Chand was very upset with the birth of (Guru) Hargobind Sahib. He had made many attempts on the life of child Hargobind during his childhood. He had engaged a nurse who tried to kill the child by applying poison on her breasts. She could not bear the intensity of the poison and died. Before breathing her last, she unveiled the nefarious designs of Prithi Chand. Then he enticed a snake charmer to throw a poisonous snake in the house who would bite the child Hargobind and put him to death. This evil design could not be implemented since it created quite a commotion. The snake charmer was caught who revealed the name of the person behind it. Then a male nurse of the child was sent to feed him with poisoned curd. Child Hargobind refused to eat and resulted in a clamour and wailing. Guru Arjan Dev Ji reached at the spot. The whole conspiracy got revealed. The Brahmin male nurse out of humiliation felt an acute pain in his stomach and he died gasping. He too revealed everything before his death.

Indulging in such mean acts, Prithi Chand died in 1605. He held enmity with Guru Arjan Dev Ji during almost his whole life. He kept collaborating and colluding with other enemy of Guru Ji in opposing him. He left no stone unturned in exercising hostility towards Guru's house. At least he had no direct hand in the incident of martyrdom. He used all

possible means to end the lives of fifth and sixth Guru Sahib but did not succeed in his efforts.

Brief Life Sketch of Guru Arjan Dev Ji

1. He was born on 15th April 1563 at Goindwal in the house of Guru Ram Das Ji. His mother's name was Mata Bhani Ji. He stayed at Goindwal for eleven years.

2. Then he came over to Chak Ram Das (Amritsar) along with Guru Ram Das Ji.

3. He was enthroned on the holy seat of Guru Nanak at the age of 18 years in August 1581. Thereafter he came back to Goindwal along with father Guru Ram Das Ji. On 12th September Guru Ram Das Ji breathed his last at Goindwal. Bhattas whose compositions are recorded in Sri Guru Granth Sahib came into the shelter of Guru Arjan Dev Ji at Goindwal. They were eleven in number.

4. In September 1581, he returned to 'Chak Guru' (Amritsar) and lived there for eight years. Prithi Chand indulged in many intrigues against Guru Ji for not getting the holy seat of Guru Nanak. He did not succeed in any of his conspiracy.

The arrogance of the two minstrels Satta and Balwand was also removed here. Both of them had made statements against the glory of Guru Nanak. They soon apologised. Bhai Ladha Ji helped them in seeking forgiveness. Then they wrote an ode of eight stanzas in the praise of Gurus. This is recorded in Sri Guru Granth Sahib.

The foundation of Sri Harmandir was laid in October 1588.

He was married in 1579 to Mata Ganga Ji, daughter of Sri Krishan Chand of village Mau in Tehsil Phillaur.

5. In 1590, he founded the township of Taran Taaran. He preached in general area Khadur, Goindwal, Sarhali, Khanpur etc.

In 1593 he founded Kartarpur on the eastern side of river Beas. Many *Sarvaries* of *Doaba* became Sikhs. He went to the western side of Amritsar. At Wadali, a village west of Amritsar, (Guru) Hargobind Ji was born. During the draught, he had wells dug up in many villages. Lahore and the area enjoining to it came under acute famine. People started suffering on account of hunger and epidemic. He visited Lahore and helped in the welfare of the sufferers. He returned to Goindwal via Mader, Jamber, Chunian, Baharhval etc. Akbar had met him in 1598 at Goindwal as soon as he had returned from Lahore. Guru Arjan Dev asked King Akbar to excuse the revenue payment by the farmers.

To the North of Amritsar, he visited Sahansara, Dera Baba Nanak, Kartarpur, Kalanaur, Barth and returned to Amritsar in 1601. (Guru) Hargobind suffered from small pox here.

He compiled Sri Adi Granth here and installed it in Sri Harmandir Sahib in September 1604. Baba Budha Ji was appointed '*Granthi*'.

He was tortured to death by the order of King Jahangir on 30th May 1606 at Lahore. It has been amply covered in the preceding pages.

Gurbani Compositions of Guru Arjan Dev Ji

He composed *bani* in 30 modes (Raags). The details are as under :

(a) Shabad — 1345

(b) Ashtpadian — 62

(c) Chhant — 63

Of the 22 *Vaars* in Sri Guru Granth Sahib, six *Vaars* are the creation of Sri Guru Arjan Dev Ji.

The details are :

(a) Raag Gaurhi

(b) Raag Gujri

(c) Raag Jaitsari

(d) Raag Ramkali

(e) Raag Maroo

(f) Raag Basant

Besides the above, he composed the following special *banis* :

(a) Pehrey — One hymn in Raag Sri Raag.

(b) Barahmah — Fourteen *pauris* in Raag Majh.

(c) Din-Rain — Raag Majh.

- (d) Bawan Akhri— Fifty seven *sloks* and fifty five *pauris* in Raag Gaurhi.
- (e) Sukhmani — Twenty four *sloks* and twenty four *Ashtpadis* in Raag Gauri.
- (f) Thiti — Seventeen *sloks* and equal number of *pauris* in Raag Gaurhi.
- (g) Birharha — Three hymns in Raag Aasa.
- (h) Gunwanti — One hymn in Raag Suhi.
- (i) Anjulan — Two *Ashtpadian* in Raag Maroo.
- (j) Solahey — Fourteen hymns in Raag Maroo.

At the end of the Raags in Sri Guru Granth Sahib, the following banis recorded there are also composed by Sri Guru Arjan Dev Ji.

- (a) Salok Sahaskriti — 67
- (b) Gatha — 24
- (c) Funahey — 23
- (d) Chauboley — 11
- (e) Sawaiyyas — 9+11

Beside all the above there are *Sloks* which are placed before the *Pauris* of the *Vaars*. They are 255 in number. Many *sloks* which were left over and could not be absorbed in the *Vaars* etc. are recorded at the end of Sri Guru Granth Sahib under the caption—‘*Salok Vaaran Te Vadheek*’. His contribution in it numbers 22. In all, he has 277 *Sloks* to

his credit.

The total number of *Pauris* in the six *Vaars* composed by Guru Arjan Dev Ji are 110.

Note 1. In addition to the above, the following *Pauris* also exist against his name.

(a) Gaurhi Ki Vaar Mahalla 4 — 5

(b) Sarang Ki Vaar Mahalla 4 — 1

(c) Malar Ki Vaar Mahalla 1 — 1

Total

7

Therefore the grand total of *Pauris* in *Vaars* is $110+7=117$

Note 2. The following *sloks* of Sri Guru Arjan Dev Ji also exist with *Bani* of Bhagat Kabir Ji and Sheikh Farid Ji.

(a) Bhagat Kabir Ji — 5

(b) Sheikh Farid Ji — 8

Total

13

Therefore the grand total of *Sloks* of Guru Arjan Dev Ji $277+13=290$

r r r